

Saivaism, the Religion
OF
The Ancient Britons

BY

D. GOPAUL CHETTY,

Late Editor, "New Reformer," Madras,
and Author of "Chidambara Rshasyam Revealed"
"New Light upon the Philosophy of India" and other
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MADRAS

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Saivism, the Religion of the Ancient Britons

CHAPTER I

The Early inhabitants of Britain.

There is evidence to show that Great Britain was occupied over tens of thousands of years ago. The Cymry, identified with the descendants of Gomer, a grandson of Noah, claim to be the first settlers. These are said to have come in the first place from North Africa. About 2000 years before Christ another class of people appear, who seem to have come from Eastern Europe. About seven centuries or more B. C., there came across Europe at different periods, the Gaels and Celts. They also crossed to Britain, Ireland and the Scottish Highlands becoming the home of the Gaels and the Eastern Coast of Britain becoming purely Celt. Finally came the Saxons.

The Cymry say that Hu Gadarn brought them from the land of Summer called "Daffrobani" (animative high-places) to the Isle of Prydain, passing in their journey through the vapoury sea. Before being inhabited, the isle was called Clas Merddin ;

afterwards Y Fel Yneys ; and when Prydain, the son of Aedd, the Great, organised its government it was named the Isle of Prydain. Two other tribes which sprung from the primitive Cymry also came, the Sleogrians from the land of Gwas Gwyn (gentle ascent) and the Brython from the land of Slydau (long breadth). This account given by the Cymry gave room to a good deal of conjecture and controversy as to the original home of the Druids, some identifying, "Daffrobani" with Gaul, others with Thrace, others with North Africa ; and the "vapoury sea" is supposed by some to refer to the German Ocean. It is said that Daffrobani, Gwas Gwyn and Slydau are not geographical terms at all, but terms significant of spiritual experiences and applied to those places which were associated with those experiences. This was a common practice among the ancients. We are told that Daffrobani must mean a land where the knowledge of God was full and ripe like a fruitful summer. As for the "vapoury sea," it is said that "sea" signifies the state of those who think of things of religion naturally, not spiritually and that "vapoury sea" signifies the state of those who possessing truth in its lowest forms only apprehend it in its external or literal sense.

The Cymry can also be identified with that

branch of the Tamil race who after the submersion of the continent of Lemuria fled for life in crafts and reached the shores of Africa and from there went as far as the remote Erin. These Tamils who were in Lemuria were full of the knowledge of God. The Tamil Literature speaks of the four *Marais* or Vedas they had. The words, "animative high places," and "land of summer" can very well be applied to that lost continent.

Samuel Laing in his *Antiquity of Man*, says that from the Indo-African land, the earliest human beings spread themselves over the then habitable globe, migrating by way of Africa into Europe and by way of both Europe and Asia into America, while the ancient land extensions led him dry-footed to Australia". Mr. M. S. Purnalingam Pillay, B.A., L.T. in his "*Tamil India*" upholds this theory and quotes numerous authorities for his position.

The Tamil books say and also all the scientists accept that in the South of India there was a continent called LeMuria, inhabited by Tamils. Professor Haeckal assures us that the Indian Ocean formed a continent, which extended from the Sunda islands, along the coast of Asia to the east coast of Africa, and which is of great importance as having

been the cradle of the human race. Another scientist writes that "the locality of the origin of the earliest race from recent researches appears to have been on lands now submerged beneath the Indian Ocean (*The Science of man—Australia, Dec. 1900*)."¹ Sir Walter Raleigh's *History of the World* strongly supports this hypothesis regarding the first nursery of man and affirms that "India was the first planted and peopled country after the flood (*History of the World* p. 99, quoted at p. 24, *Tods' Rajasthan*).

This theory that it is the Tamil race that spread itself throughout the world is partly proved by the fact that in Kamchatka, Tuscany in Italy and in New Zealand, there are people speaking a dialect of Tamil. Many other reasons are also given.

In the *Siddanta-Deepika*, April 1912, one contributor writes an article under the title of "Is England a Saivite Country?" In the course of that article, he points out that the word *Sweta Dwipa* in the Bhumi-Kanda of Padma Purana referred to England. He identifies *Sweta Samudra* of the Purana with the White Sea, *Breta* with Britain, and *Thamsa* with Thames and *Athristan* of the Puranas with England. Besides

these, he says that he sees the Sivalingams even in St. Paul's Cathedral.

Sir John Daniel in his "Philosophy of Ancient Britain" says: "Others have established a connection between it and Ancient India where the British Isles were spoken as "the sacred islands of the West, calling one of these, *Bretash-tan* or the seat and place of religious duty. These sacred islands the Hindus referred to as the abode of the *Pitris* or fathers of the human race, and the Cymry call themselves the oldest race. Sir William Jones writing on the "lunar year of the Hindus," says "on the day of the conjunction, obsequies are performed (as offerings) to the manes of the *Pitris* or progenitors of the human race, to whom the darker fortnight is peculiarly sacred."

The same eminent scholar asserts that there were strong similarities in the ancient religious systems of the Hindu and Celtic nations and that both are of one type, viz., dreamy type of people who fail to adopt themselves to the practical affairs of life.

CHAPTER II

Julius Caesar and Britain.

We have been from our school days hearing that the ancient Britons were painted savages, were hordes of wild tattooed men and that they performed human sacrifices. Who is the authority for all these statements and many more against the Ancient Britons? It is Julius Caesar. It is true he gives, some account of the Druids in his *De Bello Gallico*, lib. VI, C.I. But his information was only or chiefly derived from hearsay evidence and cannot be altogether implicitly received.

Julius Caesar invaded England in 55 B.C., stayed there for a short time and finding it difficult to conquer, he returned. Next year, he goes there again, crosses the Thames, burns a village, receives homages from some princes and goes away owing to troubles in Gaul. So his invasions proved a thorough failure. It should here be carefully noted that he never visited Wales where Druidism existed in its purity. Is this man whose stay in the country was so brief and who never had an occasion to see the observance of Druidism by its real founders, competent authority about the true character of the people and their religion?

A hundred years after the second invasion of Julius Cæsar, Claudius Cæsar resolved to conquer Britain owing to quarrels among the British tribes. His General invades Britain in 43 A.D., conquers Kent and the surrounding districts. Then the Emperor himself comes to Britain, stays for a fortnight there and then returns to Rome to celebrate the conquest of Britain. It nearly took two hundred years to conquer the island, if military occupation of it can be called a conquest.

Tacitus, the historian is also quoted as an authority against the Ancient Britons. This man was the son-in-law of Agricola, the Governor of Britain. Everything that he wrote was under instructions from his father-in-law. Under such circumstances, he too cannot be relied upon.

The massacre of the Druids on the Isle of Mona or Anglesey is only one among the many instances of the butchery and murder which was the delight of the Romans in their conquering days. Their riotous living and hard-hearted nature finds no parallel anywhere else. Their marriage market was laughable. Their religion consisted of ancestral worship and some rites and ceremonies connected with their innumerable gods. They knew nothing of philosophy like the Greeks. They were a

worldly minded people, always bent upon war and conquest. It is impossible for such people to appreciate the deeply religious and philosophical people like the Ancient Britons. It is a rule that people of such a contradictory nature could not appreciate each other. They therefore condemned the religion and philosophy of the ancient Britons and burnt their libraries wherever possible. None need wonder that they did so when we think over the fact that in these modern days a missionary like Dr. Murdock could ignore and misrepresent the philosophy of the Hindus and impliedly call them fools by holding up to ridicule the errors of the popular religion.

After thus dismissing the opinion of the Romans regarding the ancient Britons, we shall see what their own books testify.

The Cymry did not commit their system to writing until they were in danger of being lost through invasion and persecution by the Romans. These were afterwards transcribed from time to time by different hands. These being written in the Ancient British was not accessible to others but the natives themselves. These manuscripts have since been given to the world in three octavo volumes under the title of "Myfyrian Archaeolo-

gy." They were carefully translated by the late Owen Jones and eventually published in 1801. This was the little that has been spared and that little has been misunderstood and misinterpreted. The Roman invader was not the only destroyer of the ancient manuscripts of the ancient Britons. The pagan Saxon and Christian Noman rivalled and even surpassed him. Just as the Hindus who become Christians, condemn the religion and philosophy of their fore-fathers as soon as they become converts to that religion, so, the people of Britain itself who became Christians, joined the invaders in destroying the Libraries of the Ancient Britons. King Aethelfrith of Northumbria who ordered the massacre of the monks of Bangor, levelled the monastery of Bangor Iscoed to the ground and burnt its library, containing the most valuable national records of the Cymry. This took place in the 7th century and was followed by some 500 years of bloodshed and rapine. King Edward I himself ordered all the libraries and literature of the Welsh to be burnt. We do not know what priceless treasures of wisdom were lost to the world in this way.

After the "Myfyrian Archaeology" was published, many scholars read them and published

several books on the Cymry and their religion. In great astonishment they discovered that after all the religion and philosophy of the Ancient Britons were far superior to their Christianity just in the same manner as the oriental scholars did admire after translating and reading the Hindu books. Mathew Arnold, one of the greatest men of the last century in his "Studies of Celtic Literature," places them on a level with the philosophers of Athens and says they maintained regular business intercourse with the most polished nations of the world and that they were acquainted with science, arts and letters.

People of Europe in those days went to Great Britain to learn religion and philosophy from the Druids. There is good authority to say that Pythagoras, to whom Plato owed much of his philosophy both visited and was visited by the Druids, from whom he derived much of his inspiration. Plato, the philosopher about whom Emerson speaks so highly lit his lamp at the torch of Ancient Druidism. Aristotle, a disciple of Plato said that the ancient Greeks learnt their philosophy from British Druids. Can such people be called "painted savages."

CHAPTER III

Religious Coincidences.

It is unreasonable on the part of the followers of a religion to think that the God of their religion and the Revelation of that religion, alone are true, for there is only one God, and one Revelation and one Church in the world. This Church ought not to be thought of as confined to a particular people, organisation or institution. It can neither be local nor national. It must exist where God is known, worshipped and obeyed. All who love God and do His Commandments belong to this Church.

The Bible says : "God is no respecter of persons ; but in every nation, he that feareth God and worketh righteousness is acceptable to Him." This simple faith has existed among the people of the earth from the most ancient times. Besides this simple but all important basis, there are other things which almost all the nations of world have believed in common,

To Moses, Jehovah said that He was the "I am." The Hindus (Saivites) called him "Sat" the Druids, "Yr Hen Ddihenydd," the externally ancient one, the Egyptians, *nuk pu nuk* which also

means the " I am that I am " All these words like the word " Jehova " only means the Self-Existing Eternal One.

The Trinities of the Greeks were, Jupiter, Minerva, and Appollo ; of the Egyptians, Osiris, Isis and Orus ; of the Hindus Brahma, Vishnu Rudra. The Chinese said one made two and the two made three. The Buddhists use the term, " Threefold precious one.

It is remarkable that the ancient trinities of the Hindus as well as of the Egyptians emblematised the male principle, the female principle and the offspring and that this is identical with early Chinese Philosophy. According to Pythagoras, the symbol of all things or fullness, was the Monad, or active principle or Father, the Duad or passive principle or Mother; and the result or operation of both united.

The Saiva Siddhanta Triad was " Somaskanda Murthi," i.e., Siva, Parvati and Skanda or Subramanya. Superior to all these was the *Paramasivam*, God as Esse. The Americans of Central America had a Trinity in Chuguila, Catuilla and Intyllapa ; They also have an idol, Tanga-tanga which they said was three in one and one in three.

The Yucatans have a God who exactly resembles our Ganesa.

Swedenborg's four Churches correspond to the four "ages" of other nations, beginning with that of Gold and ending with that of "Iron." The description of the nature of the people of the four ages, viz., Kreta, Treta, Dwapara, and Kali in the Hindu books coincides exactly with that given by Swedenborg.

The chief incidents mentioned in the early chapters of Genesis are found in the traditions of almost every ancient race.

Regarding the creation of Man from earth or clay, there are stories current in India and elsewhere which support the Biblical account. The Maories of Australia, of the Dravidian stock also have a similar story. In the Rig Veda we have verses closely resembling the first few verses of the first Chapter of Genesis.

Similarly many nations of the world possess essentially the same traditional account of the Flood that is given in the Bible. It is in the Sathapatha Brahmana of the sixth century B.C., we have the first account of the Flood. Afterwards we read of it in the Mahabarata, Matsya Purana

and Agni Purana. One remarkable thing is that the person saved in the Hindu book is Manu which is not very far from Noah. Manu, Nuh and Noah are allied words. The account of the Flood found in the Bhagavat of the Hindus resembles that given in the Bible in many particulars.

The Dravidians of South India believe in a great Deluge which swallowed up a whole continent called Lemuria which was in the South of India. This Deluge is recorded in some of the authoritative Tamil works. The Tamil Literature says that the Tamils inhabited it.

The ancient Druids had memorials which gave an account of creation, golden age, the serpent, the fall of man, and the deluge agreeing most closely with the old Testament.

An account of the Flood almost identical with that in the Bible is found in the "Book of the Dead" now in British Museum written in 5000 B.C. North Americans had a religion in which are discovered a faith, rites and traditions almost identical with those of the Jews. They practised circumcision, obeyed the Levitical Law and carried an ark before them in battle. Further information regarding such matters may be had from Sir James George

Fraser's book called, "Folklore in the old Testament" in three volumes. Any one who reads these three volumes will be surprised to see that there are so many coincidences in religious thought, customs, beliefs, laws etc. among the various nations of the world. St. Paul once told an Asiatic people of Lycaonia, that God in times past suffered all nations to walk in their way; nevertheless, He left not himself without witness. The reason for such remarkable coincidences seems to be in the fact that these people had either a common origin or derived their thoughts from a common source.

CHAPTER IV.

Swedenborg's Explanation.

Swedenborg gives an authoritative explanation for all these remarkable coincidences. He says that there have been four general Churches, each founded on a Divine Revelation given to it. He calls the first Church the "Most Ancient Church" and its Revelation as the "Most Ancient Word". The men of this Church knew the internal or spiritual things of the Kingdom of God,

internally or by spiritual perception. The second was the Ancient or "Noahtic Church". It was an external Church. Its Word was the Ancient Word derived from the "Most Ancient Word." The third was the Israelitish Word and the fourth the Christian Word. Swedenborg says that from the Ancient Word and the Israelitish Word religious knowledge was propagated through all parts of India, with its islands; through Egypt and Ethiopia into the Kingdoms of Africa; from the maritime parts of Asia into Greece and from thence into Italy (S. S. No. 117 and T. C. R. No. 275.) The Ancient Church became essentially a representative one and therefore *representative worship* spread to all parts of the inhabited world. Internal or spiritual things were then understood through external or representative things. The Hindu books also say that in the Kreta Yuga, there was only internal worship and that representative worship came in during Threta Yuga. They also say that there was a gradual degeneracy in the world in its attitude towards religion and in moral behavior as Swedenborg himself said about the four Churches. As men of the Threta Yuga were less pious and more ungodly, forms, rites and ceremonies were forced upon them to remind them of God. But these people as they became

more degenerate from time to time, they forgot the internal meanings of such representations and misunderstood the symbols.

CHAPTER V

The Ancient Word and India.

In this Chapter, we shall examine how the Ancient Word came to India. As the Ancient Word in India is now with the Dravidians, the question turns upon their past history. Which was the original home of the Dravidians? There are two theories, viz., the indigenous theory and the Elamite theory which chiefly deserve consideration among several other theories. The Indigenous theory is supported by some of the Ancient Tamil books. They say that their original home was in Lemuria, a continent south of India, which was submerged in the deluge. We have already given some account of this in a previous chapter. We have also already said that after the second deluge, some people of this lost continent escaped in crafts along the African shores as far as the remote Erin. The author of *Tamil India* says; "Those that took the land route occupied what is now known as North India, one branch going to the west traversing Beluchistan, Afghanistan,

Persia, Arabia, Turkistan, Mesopotamia and the southern sea board of Europe, another branch going north as far as the North Arctic shores and traversing the northern half of Europe, and a third branch spreading to the East and traversing Assam, Burma and the adjacent countries, as far as China." This gives us room to suppose that the branch of the Tamils who took the land route and reached Southern and Northern Europe might be the people afterwards called the Celtic people.

Mahendra Mount in the Kumari Nadu of the continent of Le Muria, now under the ocean was the seat of the Tamil sages and it was there that the four Tamil Marais or Scriptures were divinely bestowed upon four of them. These Scriptures were called the old four Scriptures to distinguish them from the four Vedas of the Brahmins which came into existence long after. Although these four ancient Scriptures of the Tamils have been lost during the deluges, their teachings were orally transmitted from generation to generation and they are found reflected in the writings of the Dravadian Saints. Their Religious philosophy is contained in the Agamas which is said to be God's Word.

So if all that remains of the four Scriptures of the Tamils constitute the Ancient Word or part of it, the people that escaped by boats to Europe

might have carried their Scriptures and laid the foundation for the Ancient Word which afterwards spread to several countries as Swedenborg says.

The Elamite theory fixed the original home of the Dravidians in Ealam, in the Delta lying between the Euphrates and the Tigris, and forming part of the Babylonian Empire and its two predecessors. Various authorities have been quoted in support of this theory, making it highly probable. I have quoted these authorities in my article in the *New Church Magazine* for April—June 1929, under the name of “The Ancient Word and the Dravidians.” Dr. Chatterjee says : “The Dravidians (Tamilis) look like being a Mediteranean people coming out of Crete and passing through Asia Minor and Mesopotamia where they were in close touch with the Sumerians and the Elamites. . . . Then they came into Sindh, whence they spread into the interior of India.” The author of *Tamil India* says : “This passage only confirms the view of the modified (metamorphosed) Tamilians returning from the shores of the Mediterranean through Asia Minor.” If the Elamite Theory is taken as proved, the Ancient Word must be supposed to have come to India from Ealam and countries surrounding it, but if the Indigenous theory is upheld and also the dispersion

of some Tamils to Europe, then the Tamils might have taken the Ancient Word from here.

Science of Correspondence.

The chief characteristic of the Ancient Word and all those bearing affinity to it, is the applicability of the *Doctrine of Correspondence* to them, which shall now be explained. The Science of Correspondence unfolds the relationship between things spiritual and natural, between every object in the spiritual world and its counter part in the natural world, between God and His Church and between the spirit and letter of His Word. The people of the ancient churches knew what correspondence was and all their books and manuscripts were written by means of correspondences. All the ancient churches were churches representative of spiritual things ; the rites, and also the statutes, according to which their worship was established, consisted of pure correspondences. This Science which was once known to many of the ancient nations, has been lost long ago. Egyptian hieroglyphics and the fables of antiquity were founded on them. Remains of this science are still found among many nations in endless variety of metaphor, fable, analogy, mythic episode, legend, and observance,

all of which declare their common origin. Even to day symbols are in use, although their import is forgotten. A Saiva Siddhanta scholar once boasted that even if we lose all our Scriptures, we could evolve the whole thing from the symbols we possess. Revd. S. Noble in his *Plenary Inspiration of the Scriptures Asserted*, makes similar remarks regarding the Egyptian symbols. Swedenborg has re-discovered the science and it is the key to the Science of Correspondence that he has given that will enable any one to open his Scriptures and symbols.

The Saivites knew the science. Their temples, forms of worship, rites and ceremonies and many of their sacred scriptures etc. are governed by the Science of Correspondence. I recently explained the secrets of worship at Chidambaram according to the Science of Correspondence in a book called, the *Chidambara Rahasyam Revealed*. This doctrine, in relation to the inner meanings of Scriptures is called in Tamilas *Tatvartam*, தத்து வர்த்தம். The inner meaning as given by our scholars are not based on any principle or law, as in the case of Swedenborg, but is left to the caprice of any student to interpret them in any way to suit his own fancy. This want of the key to the Science of Correspondence in our country, is

the reason why the "Sports of Siva" and other inspired books are still spiritually unexplained. Fortunately for the Bible, Swedenborg has explained it according to this science and all the attacks on it are fast disappearing.

CHAPTER VI

The Ancient Word and Druidism.

There is no doubt that Druidism was derived from the Ancient Word. That Word was clothed in correspondences and representatives,

All that is said by Swedenborg concerning the doctrines and origin of the Ancient Church is in agreement with what is said by the Druids in some of their poems. Their governing orders, form of worship, temples theology and general philosophy harmonise with the Ancient Church. There are poems of the Druidic bards which show that they knew about the Most Ancient Church and also regarded themselves as part of the Ancient Church.

There is enough of evidence to say that the Druids had a knowledge of the Science of Correspondence. Their poem, "The Seat or Throne of Talieson" was written in that Science, "There

are other poems also written in a similar way. The limits of this little book do not permit us to quote them here. Their outward forms, rites and temples were also governed by the Science of Correspondence.

Their worship was conducted in circular temples, often comprising a trine of circles, and at altars in the open air, under trees, in groves, or in mountains or hills, and in these respects it appears to have resembled the representative worship of the Ancient Church. The Tamilian God of ancient days was symbolised by a tall pillar of wood or stone for the comprehension of the masses whose imagination was struck by anything unusually tall or huge. This pillar stood under some spreading tree where the worshippers assembled. In ancient times they worshipped their God on mountain tops and under trees or groves. Even to day some of the chief temples dedicated to Subbramanya are on hill tops. Later on, temples on an uniform model sprang up by the side of umbrageous trees whose contiguous shade had served as the home of God. The jack and banyan in Kuttalam, the bamboo in Tinnevelly, the kadambu in Madura, the tillai in Chidambaram are examples. This worship of God under trees etc., is one proof that both Saiva Sid-

dhantam and Druidism belonged to the Ancient Church.

Druidic temples are as remarkable for their agreement with the Science of Correspondence as their mathematical and astronomical precision. Modern Christians may laugh when we say that the rugged circles of stones were temples. From an architectural point of view there can be no comparison. The Cathedrals may make one admire the skill of the architect but there is nothing there about the principles of the Christian religion to draw attention. *Druidic circles in their stern simplicity was replete with instruction in spiritual things just like the Hindu temples.*

Sir John Daniel says : " The highest form of temple the Druids conceived of, was that known as *Caer Sidi*, the pattern in form and order, from which all other temples whether large or small were copied. *Caer* means "city" or "Church." and *Sidi* (Latin *Sidus*, a star) has reference to the zodiac. The name *Caer Sidi* was therefore derived from the twelve constellations or signs of the zodiac, with the sun as their centre. But this visible community of heavenly bodies with their Ruling Sun was to them the similitude of a higher and invisible kingdom over which God ruled and

became, in consequence, the plan upon which they built. This Caer Sidhi or Celestial Sanctuary was the pattern of all their celestial temples. Not only were the Druidie circles of stones regarded as a copy or representation of the celestial sanctuary but they were often dignified with its names ; hence we still have in Wales many such circles known to this day as Caer Sidi or Caer Sidin. One of these is on Snowdon and is sometimes called, Gyfylchi."

In a small book like this, it is impossible to describe the "Stonehenge" which has been called by the Druids, Choir Ghaur, *i.e.* great church. There are in this national temple three circles of stones, with a trench outside and an *adytum*, which is the Holy of Holies. Great spiritual meanings underlie every part of it just like the temple at Chidambaram. This "Stonehenge" is so constructed as to typify the regeneration of man. Here too the profane were not allowed to go to the *Adytum* just as it was the case in the Greek, Egyptian and Hindu temples. But in those countries except India a man's goodness of nature was not determined by birth in a certain caste but by the good life he led. The *Adytum* of the Druids was of an oval form, representing the mundane egg or the principle of regeneration. According to our Hindu books in

the beginning of creation, the Kutila (Pranava) stands in the form of kundali, a sleeping serpent with its coils folded. In it sprang a sound (Nahda) and Bindu is Kundalini itself.

"Sa Bindurithi Manthavyassaiva kunda-linee mathah."

The mundane egg corresponds to the Kundalini Sakti. In connection with this *Mundane egg* there is a mystery among the Druids which we have no place or necessity to explain here.

In connection with this "Stonehenge," there are many more spiritual secrets which also cannot be explained here. Such themes as the *Cauldron of Ceridwen, Celi and Ced, The Mystic Rivers, Dyfrdwy, and Gwyllionwy, the Glain etc.* of the Druids interpreted by the Science of Correspondence will reveal to us very important spiritual teachings. It may here be noted that the Glain is the Rudraksha worn round the neck of the Druidic priests. There is therefore no doubt to conclude that Druidism like Hinduism belonged to the Ancient Church.

CHAPTER VII

Idea of God.

Outward forms, rites and ceremonies are not at all meant to be called religion. These have been merely added to religion, simply to help ignorant people to remember God. These reminders are quite different in the various religions. It is foolish to suppose that the outward forms etc., of one religion are superior to those of others. They of themselves would not give salvation to any man.

Real religion is that which joins man to God. It is our conception of God and our obligations to Him which alone can provide a means or channel of communion with Him ; and by the character of that conception is the quality of our religion governed. The true value of a religion depends upon a just idea of God it possesses.

The appellations of God in Druidism, Saivism and many others are almost the same. We have already pointed out that the Druidic name of God, viz., *Yr Hen Ddihenydd*, meaning the "Eternally Ancient One" is found in many of the religious systems. This Druidic name is exactly the same as "Sat" given to God in *Sivangnyana Botham* of the Saiva Scriptures.

The idea of God may also be gauged from the mystic signs of the different religions. The "broad arrow,"  is one of the signs of the Druids. There seems to be no record as to the origin of the use of this sign. It seems to have been used as a government mark so late as the 16th century.

The Druids thought that the True Name of God was too great and too holy for mortal tongue. It was, therefore, symbolically portrayed and the symbol employed was called "Llun Enw Duw" or the likeness of God's name. It consisted of the three stones which constituted the Logan or Maen Llog in the centre of the temple. In writing it was represented by the figure , and later by , the broad arrow.

The place this symbol occupied is seen from the fact that there was a further two fold representation of it. It was formed during the time of worship by the position of the Gwyddon, the officiating priest, in relation to that of the three principal bards. The former stood on the Maen Llog in the centre and the latter on the three of the outer stones forming the Druidic circle. It was understood that Celi, the Invisible one spoke through Gwyddon, and that His voice passed along three diverging straight lines to the three principal

bards. This progression of the Divine through the human was called "y waedd dre-llafar," or the voice of three fold utterance, and may be pictorially represented by three lines drawn from the centre of a circle to three equidistant points in its circumference, thus forming the same "broad arrow."

It has been suggested that the placing of the hands together in prayer, has reference to this symbol. The Brahmins of India even to-day, whenever one of their number is consecrated to the office of high priest, brand him on the forehead with this symbol. This leads to the conclusion that the religion of the Druid and the Hindu sprang from a common source.

This symbol is said to stand for the name used in Psalm 68, v.4—IAH, or IA and which stood for God's *Essential Being*. This sign represented the llun enw Duw' or likeness of God's name, that is God Himself as expressed in the term, IA. There, its meaning ended. But the voice of three fold utterance was its extension. It was not the likeness, but the image of God. The former referred to His quality as the self-existing one, the latter to His Form and by Form is meant the formative principle which unites the Divine

Essentials throughout the entire range of the Divine manifestation. The three-fold utterance was a pictorial exposition of the three essentials of the Divine Being.

We need not trouble ourself with the symbol, I.A.O. as there seems to be nothing similar to it in our religion.

In the description of the Temple built by Solomon in I Kings, chapter VII, 21 and 22, there are two pillars called Jachim and Boaz, and the lilies crowning them. On the Divine plane, Love is the male element and Wisdom, the female element. The celestial arch represents or arises when a proper balance between Love and Wisdom is established. Δ This represents the marriage of Love and Wisdom. This can be very well identified with the \square of the Druids. Both express the same idea.

The Siva Linga form of the Saivites has also the same meaning as the Druidic Δ . The Karma Sadakya is Siva Linga. The Peetam is Bindu and the Linga is Nadam. The combination of Nada and Bindu is Karmaroopam. The entire world is formed of Bindu and Nada. Bindu is Sakti and Nada is Siva. The whole world is Siva Sakti Mayam. Therefore Nada and Bhindu

are the Adhara (Snbstratum) of the world of mobile and immobile things. It is similar to the marriage of Love and Wisdom described above.

The Agamas assert that the two primary modes of pranava are Bhindu and Nada. Of them, the Bhindu has the form of a cypher and the Nada, the form of a stick or pillar. The form of the Bhindu is \cap and of the Nada is—or again the Bhindu is \circ , a cypher or dot, while the shape of Nada is long line—. Sometimes the serpent is viewed as sleeping. Then its coils will be folded. At that time it is in the form of a circle and when it is disturbed a little, its coils are a little unfolded; then the shape is semi-circle. The conjunction of Bhindu and Nada is formed like \cup or like \circ —or like 'O. The two joining together is Ardha matra which has a subtle sound and is hence called Mownaksharam. The \cup is called Pilliar-Chuli. This Chuli also bears the same meaning as the broad arrow \wedge of the Druids.

There are many crosses from the point of view of symbolism.

The cross is formed by the great creative spiritual form of the Father descending to earth where it is met by the force of the great mother principle or matter in a state of being; matter

still held in the womb of creation, awaiting the fecundating force of the Father to awaken the germ of life. Nothing can be created without the blending of these two forces and their interaction forms the cross. Man himself is a symbol of the cross. When the two hands are outstretched, we see the cross.

It is a great mistake to suppose that the cross was first brought into notice in history during the Christian era. It was already an ancient and sacred symbol long before any of the races now on the earth began. It is found carved upon the ruins of the Aztecs, on Babylonian tombs, and is dug from the ruins of buried cities, the very names of which are unknown in history. Even in those ancient civilizations this symbol was held most sacred because it was known to be the symbol of the greatest truth, in fact, the only truth, necessary for man to know. It symbolised the great Initiation of Life and contains within it the whole history of mankind. Hence this symbol, Cross also bears the same meaning as the others mentioned above. The Christian Cross is quite a different matter.

There is another sign called Swastika and its form is . This is found in many parts of the

world. The word *Swastika* is from *Su*, well, *asti*—it is. It is called *Swastika* when it is bent towards the right. The Buddhists employed it largely. It also passed to China and Japan. The Hindus make a frequent use of the figure in their books and the threshold of their houses. The Christian Cross is a symbol of Resurrection and Salvation. Roman Catholics believe the Cross to be the Christ Himself or His Symbol. It is an emblem of prosperity everywhere.

This *Swastika* denotes the Union of the Sexes and in its internal meaning, it is the same as the Cross. This *Swastika* is also Gammatic Cross. Hence it also represents the marriage of Love and Wisdom.

Remarkable Coincidence.

A fit introduction to the teaching of the triads is found in the well-known Bardic aphorism—
"Nid Dim Ond Duw; Nid Duw Ond Dim."

In this aphorism, the Essential Being of God which is outlined in the broad arrow, receives its explanation. The above aphorism is interpreted by Sir John Daniel as follows: "This can mean nothing less than that God is the self-subsisting and sole subsisting Being, that nothing in the uni-

verse is a substance in and of itself, that not even man stands by virtue of his own self-existing power, that all things, organic and inorganic, physical and mental, material and spiritual are the expressions of God from whom they have proceeded and by whose sustaining power they are kept in being."

An exactly similar idea is found in the *Tiruvasagam*, one of the Sacred books of the Saivites. It runs as follows :—

“இன்றைக் கருவி இருங்கழக் துள்ளத்
 தெழுவின்ற சூரியே போன்று
 வின்ற வின்தன்மை நினைப்பத நினைத்தே
 நீயலாற் பிறிது மற்றின்மை
 சென்ற சென்றதுவரய்த் தேய்த்து தேய்த்து ஒன்றும்
 திருப்பெருங் துறையுறை சிவனே
 ஒன்று நியல்கை யன்றி மோன்றில்லை
 யாருக்கீன யறிபகிற் பாடே.”

Translated it runs as follows :—

“This day in Thy mercy unto me Thou didst
 drive away the darkness
 and stand in my heart as the Rising Sun,
 Of this Thy way of rising—there being naught
 else but Thou,—I thought without thought.
 I drew nearer and nearer to thee, wearing
 away atom by atom, till I was
 One with Thee,

Oh Siva, Dweller in the Great Holy Shrine
 Thou are not aught in the universe, naught
 is there save Thou,
 Who can Know Thee?

Nature of God

The truth of any religion depends upon the true description of the nature of God. The Bible in describing God only says, "No man hath seen God at any time" and that "God is a Spirit." This was not sufficient for the greatest of Christian theologians to understand the nature of God. Dr. Samuel Clarke said : " What the substance and essence of that Being which is self-existent or necessarily existing is, we have no idea, neither is it possible for us to comprehend."

The Bible says that man was made in the image and likeness of God." The three essentials of God are Divine Love, Divine Wisdom and Divine Power and these are reflected in man as three attributes, will, understanding and action. From the contemplation of these and their relation to the infinite, we can obtain some idea of the nature of God. St. Paul says : "The invisible things of Him from the creation of the world are clearly seen being understood by the things which are made, even his eternal power and Godhead."

(Rom. I. 20). Therefore nature is but a form created most perfectly to receive and bring into ultimate effect the life, power and energy of God.

Desire precedes all moral action and it is essential to God as to human mind. It is this which first brought the visible cosmos into being. This *Desire* is the *Kama* of the Hindus. It is the Hesiodic *Eros* and the Tentonic *Oska-byrr*. It is the Divine Love. Thus man is capable of arriving at the conclusion that "God is Love." Man then uses his intelligence or thought and finishes the work. It requires no great effort to understand that God must also be Divine Wisdom and Divine Power.

From the finite forms, we can infer what the infinite forms are by means of correspondences. For instance, all finite forms are propagative. The three known steps of life which man has taken may be likened in plant life to pollen, then to seed and on to the entire plant. In other words, a finite form of life consists first, of conception, second of gestation, and third of birth. Therefore, there must be a propagative trine in the Infinite to which it corresponds. The following triad of the Druids explains what that infinite trine is :—

" Three causes have produced rational beings:

Divine Love possessed of perfect knowledge;
 Divine Wisdom knowing all possible means;
 and
 Divine Power possessed by the joint will of
 Divine Love and Divine Wisdom."

This triad is the final proof of the contention that the Druids knew the Science of Correspondence and built their religion upon it. All religions built upon that Science, enunciate that all the infinite things of God and all which proceed from Him, have their origin in His Love and Wisdom. The Divine Power originates in the joint will of these two essentials. How God creates all things by His Divine Love, Divine Wisdom and Divine Power is a matter which Hindus do not at all know although they simply know that these do so. We have to read Swedenborg's "Divine Love and Divine Wisdom" for a complete understanding of this. This study involves also a fuller understanding of the Doctrine of Degrees and the Science of Correspondence which Swedenborg has so beautifully explained in that famous work.

This description of the nature of God and the idea contained in this triad are found in the Saiva Siddhanta Philosophy. These ideas of the nature

of God etc. are found only in all the religions belonging to the Ancient Church. Druidism and Saiva Siddhanta enunciate them and therefore one of them is the same as the other. This agreement between the two in the most essential point is noteworthy.

CHAPTER VIII

The Nature of Soul

The Druidic description of the nature of the soul and that of Saiva Siddhanta and other systems belonging to the Ancient Church entirely agree and there is no necessity to describe them. Any one desiring to know the same may read books on Druidism and Saiva Siddhanta Philosophy. While the ancient philosophers of Greece were teaching that the first principle of all life and therefore of the human soul was water, or air, or fire in a modified or fluid state, or mind or intellect, culminating in Plato's Ideal Philosophy, the Druids understood the subject correctly. They definitely knew that the human soul exists in a substantial form and that its life like the life of all created beings, was derived from and sustained by *influx* from the Divine. This correct idea of the soul was one of the teachings of the Most

Ancient Church which the Ancient Cymry brought with them.

The words of the Druidic Bard, "what breath, what flux sustains it" may be compared with the article No. 364 of the *True Christian Religion*, written by Swedenborg.

All variations observed in the manifestations of the Divine influx, whether as to their quality or degree arises from the differences of form in the recipients. All nature illustrates this. In the *True Christian Religion* art 366, Swedenborg says :—

" Every tree, shrub, herb and blade of grass, receives the influx of heat and light according to its form ; thus the influx is received not only by those which have a good, but also by those which have an evil use ; the sun with its heat does not change their forms, but the forms change its effects in themselves. It is the same with the subjects of the mineral kingdom, each of which, whether it is of great or little use and value receives influx according to the organic form of its parts, thus one stone, mineral and metal differently from another; Some of them are variegated with most beautiful colours, some transmit light without variegation, and some blur and absorb it "

This very idea is found in the *Sivangyana Siddhiar, Supaksha*, verse 33, 1st Sutra, Part II, quoted below :—

“தோற்றுவித் தனித்துப் பின்தும் துவடத்து
 பெருமில்லன் மூன்றும்
 போற்றவே புண்டய எங்கள் புருந்தது
 விகார மென்னித்
 சாற்றிய கதிரொனி நீத் தாமரை
 யவரும் காக்தல்
 காற்றிடும் கன்னை கிருஷ் காந்திடும்
 காலி விள்ளை.”

Translated it runs as follows :—

“If you say God will undergo change, once we attribute to him powers of creation etc. No. In the presence of the sun, the lotus blooms, the crystal emits fire and water evaporates.” The resemblance here pointed out which is one of the very important points in the nature of God, once for all settles that Saiva Siddhanta and Swedenborg’s Philosophy and Druidism, are one and the same.

Druidism and Saiva Siddhanta further agree regarding the Doctrine of Free Will, Immortality of the soul and God’s object of creating man.

CHAPTER IX

Other Affinities

SUN WORSHIP

Revd. Edward Madely, the author of the *Science of Correspondence* says : "The Druids worshipped the sun as the most glorious representative image of God and the remnant of these observances is still extant in Ireland, in the Beltein bonfires and fairs of the first of May. In the idolatrous observances of Molech, another name for the sun the priests and people leaped from the flames."

The sun was the first created thing in the world. Of all inanimate things, it bears the closest correspondence with God. What it is in the natural world, the supreme Being is in the spiritual world. It appears that the fiery centre of the sun told the Druids of God's Love, its light spoke to them of His Wisdom and its life-giving energy declared His Power.

The Hindus also believe that Iswara Sakti (Gods' Power) was in the centre of the sun, that Power there, was the cause of physical action in our globe and that therefore the sun is the first principle of vegetable and animal life. They also thought that it is only by going to the sun first

after death, men could afterwards go to Heaven. The astronomer Bode, placed the most elevated intelligences in the sun. He thought that those happy beings enjoyed perfect security under the shelter of the wings of the Almighty.

The Gayatri is the mantra the Brahmins of India address to the sun when they worship him. Of course the worship is only symbolical. Out of ignorance, some people in India actually worship the sun. In the same manner, some Druids might have done so.

Metempsychosis

The Druids spoke of three circles of life ; first *Cylch y Ceugant*, the circle of the Infinite ; second, *Cylch yr Abred*, the circle of courses, the state of life in which is a mixture of good and evil, and through which man passes in being regenerated and third, *Cylch y Gwynfyd*, the circle of blessedness which the regenerate ultimately attain. It is from the second of these doctrines, some think that the Druids taught the transmigration of the soul or metempsychosis.

Julius Caesar also says that the Druids believed in it. Mr. E. Davies, the author of *Celtic Researches*, in dealing with a Druidic poem opening with the following words :—

"I was in a multitude of shapes,
Before I assumed a consistent form"

says, "Having enumerated about sixteen of these forms, he (the Bard) says in the twenty-third line.

"At last I became Trees" or—"A sage."

In commenting upon this in pages 185-186 of his *Celtic Researches*, he says that in the *Circles of Courses*, the soul has to do penance in a *beast* or in a *reptile*, or in several of them successively. He is quite sure that the Druids believed in Transmigration of the soul or Metempsychosis.

It is said that Pythagoras, the supporter of this theory, may have learnt it from the Ancient Britons when he came there. His disciple, Plato's acceptance of the theory is said to confirm it.

In opposition to all this, many interesting arguments have been advanced. The author of the "Philosophy of Ancient Britain" says : "What has also contributed to this erroneous belief is the misconception of many passages in which the affections and thoughts are represented in strongly figurative form as animals, birds, etc., but, according to correspondences, a description of internal changes of state is intended." He also contends

that the Doctrine is allegorical. The author of the "*Science of Correspondences Elucidated*" also says that the Doctrine is allegorical. In opposing Caesar's authority, he says : "The Druids, like other priests had two doctrines — a sacred and a vulgar. No doubt Caesar's account of the metempsychosis belonged to the vulgar religion, while the true meaning involved some mystic knowledge of the natural (and mental) history of man."

It must be here noted that all schools of philosophy of the Hindus believe in the theory of Metempsychosis.

Linga Worship

In the patriarchal history, we read that Jacob tarried all night at a place called Luz. He took the stone he had used as a pillow, and set it up for a pillar, and consecrated it by pouring oil upon the top of it and called it Bethel, which means the *house of God* (Gen. XXVIII. 11—22). From Bethel is derived Barthulia, Bethyllia, Baithylia or *living stones* of the Phoenicians, which consecrated by being anointed with oil, were the representative images of *living truth or truth alive* in the natural degree. When consecrated, these stones were supposed to be instinct with the power and energy of some divinity. In accommodation to

the prejudices of the people who worshipped stone pillars or obelisks, the earlier Christians substituted crosses of various kinds.

The Romans carried a Lingam in a cart to the temple of Venus in ancient Rome. In the Greek Bacchic religious processions, huge Lingams were carried on in a chariot drawn by bulls and surrounded by women and girls singing songs of praise. The Ancient Mexicans and Peruvians and the North American tribes seem to have known this worship. The famous Black Stone of Mecca, to which religious honors are paid, is also said by authorities to be a Lingam. Some authoritative writers have not hesitated to assert that the God of the Jewish Ark was a Lingam. This Lingam worship seems to have existed in Europe up to the 18th century. Bonwick, the author of *Egyptian Belief and Modern thought* in page 256 of that book, says: "The scholar who gazed to day at the roof of Temple Church, London, had the illustration before him. A symbol there, repeatedly displayed is the popular Hindu one" A contributor to the *Siddhanta Deepika*, April 1912, says: "But passing through the churches and cathedrals of London and meditating on the many semblances and traces of *Saivism* that present before me in every nook and corner of

England, it is impossible to think of England as anything else except a Saivite country. Even in St. Pauls' Cathedral, the most sacred place of worship in England, there are real Saiva symbols."

The Druidical circles of stones, were all so many Lingams. The Cromlechs, and the great Temple at Stonehenge are merely indications of Linga Worship. The term cromleh has been derived from the Amoric word, *erum* crooked or bowing, and *leh*, stone in supposed allusion to the reverence which persons paid to them by bowing. There are many of these Lingams placed all over England. These Lingams of England show that Druids were worshippers of Siva Linga.

Incarnation

The next important question to decide is, whether the Druids believed in the Incarnation theory or not. As the Druidic Church belonged to the Ancient Church, it must have believed in Incarnation. There was no Bible for them and Jesus was not born when the Druidic Church flourished. It is from their triads we have to find out an answer to the question. One of their triads runs as follows :—

“ Three things that none but God can do : to endure the eternities of the Circle of Infinity, to participate of every state of existence without changing, and to reform and renovate everything without causing loss of it.”

From the second statement, that none but God could participate of every state of existence without changing, it has been argued by some that the Druids believed in Incarnation. It is said that it is a far-fetched inference because Gods' participation of any state of existence without changing is by influx and that influx is like that of the sun, giving life to natural objects with no entering of him into the objects themselves. It is a pity that neither Pythagoras who was the desciple of the Druids nor Plato mention a word about this theory.

CHAPTER X

Conclusion

I hope that a calm and patient study of this book will convince anyone that Druidism was Saivaism. In comparing one religion with another, it is the principles and not the rites and ceremonies and other outward forms that ought to be taken into consideration, for in and of themselves these latter have no virtue.

The Ancient Church existed before 2000 B.C. Druidism and all the religions which were at the same period common to Egypt, Phoenicia, Syria, Persia, Babylonia, Nineveh and all the East, particularly Saiva Siddhanta of India, belonged to this Church. In the Ancient Church more external forms of life and worship were developed. The Word itself was revealed in a written form. The Church in its external form was organised from the use of the written Word. It spread to many countries as stated above. Some were internal and spiritual, some rational and some quite external. But they all agreed in principles and were all clothed in correspondences and representatives, however much they differed in qualities of life and forms of worship.

Had these old religions, belonging to the Ancient Church been allowed to continue, there would have been one universal religion in the world to day. The whole blame has to be laid upon Christianity which destroyed all those ancient religions in all other countries but India.

Herbert Spencer says : "speaking generally, the religion current in each age and among each people has been as near an approximation to the truth as it was then and there possible for

men to receive (First principles page, 116). Christ had to deal with people who were not capable of receiving much. His disclosures had therefore to be limited. He himself said, "I have many things to say but you cannot bear them now." The Bible itself contains little or nothing about the nature of God, soul and matter and their relation to each other. That is, there is no philosophy taught in the Bible. Therefore the necessity for such a philosophy was felt by St. Paul and his followers who constituted the Pauline school. But the Messianic School with its doctrines and dogmas opposed it successfully. Then the Dark Ages of Europe devoured many centuries. The wars among the nations of Europe made them ignore religion and turn political. The Revival of Learning only opened their eyes to the defects of Christianity. In the end, Christianity itself woefully failed, not in numbers but generally in making men worldly and not other worldly.

Christians admit that their Revelation was a progressive one. What God told Adam and Eve was developed on Mount Sinai and Christ developed the latter when He was in the world. As God has been hitherto making new Revelations whenever the previous churches were corrupted or ruined, He has now, in His Mercy

condescended to make a new Revelation through Swedenborg. This Revelation coincides almost exactly with Saiva Siddhanta, the only religion and philosophy of the Ancient Church which has up to date remained pure and impregnable to the attacks of old Christianity. The special characteristic of the Revelation through Swedenborg is that it satisfies the demands of Reason and is therefore suitable for an age of Science. Biblical criticism and Modernism need no more exist. The defect of old Christianity, that it had no philosophy to satisfy the demands of Reason, has been remedied. This Revelation through Swedenborg makes suitable amends for all the injuries the old Christianity has inflicted upon Druidism and other old religions and philosophies.

May it spread far and wide to unite the East and West under one Universal Religion!

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